THE LIBERATOR

"COMRADES, LET US ALL UNITE."

Vol. 1, No. 3. CHICAGO, SUNDAY, SEPTEMBER 17, 1905. Price, 2 Cents

COLLECTIVISM vs INDIVIDUALISM.

As Opposite in the Realm of Ethics as Labor an Capital in Physics.

The two great modern schools of Philosophy of the present, as well as the past, are squarely divided on the question of Individualism vs. Universalism—or Collectivism.

In order to get a clear and comprehensive idea of this interesting subject it will be necessary to take a wide range and sweeping view of the theological and religious opinions of the various denominations and creeds of the world, and then to apply them to our practical life of to-day.

The higher orders of the Roman Catholic church, such as the Dominicians and Jesuits, teach in their monasteries and colleges, that each individual soul born into the world is a small portion of the divine or universal whole, chipped off, as it were, and placed here to develop and perfect itself, after which it again returns to the "all-being", because lost as an identity, and again a portion of the universal whole. The Brahmn and Buddhist religions teach practically the same in their efforts to lose themselves in abstraction, or in contemplation of the "great all", and thereby reach that delicious state of unconsciousness they term Niverna, which means literally a state of perfect peace and rest, or a total loss of self in the great universal whole.

The Mahommedan, the Jewish, and some of the Christian denominations are not explicit in their teachings on this point, but, with the exception of the Roman Catholic creed, seem to infer that the individual is a created, begotten, evoluted or reincarnated being, which, when once set in motion, is bound to go on forever, perfecting an strengthening the individuality which is never lost but retained throughout eternity.

If all the cob-webs of the creeds of the world were swept aside, we would find the gist of the whole matter, (aside from the question of immortality itself) dwindle down to just these two propositions—do we throughout eternity retain our identity as individuals, or do we lose our identity as individuals and become a part of the great universal whole?

It is only those theologians and scholars who have reached the highest development in their religious curriculum who have dared to broach this subject or give expression to their thoughts, and then in the most guarded manner. The masses have been rigidly excluded from participating, but on the other hand have been kept interested in such simple things as forms and ceremonies, for the priest-craft well know that to make this question a vital one would cause them to lose control over their flocks and take away from them the means of making a good livelihood. We find, however, a peculiar division among the disciples of these two schools, one side asserting their opinion that we are entirely individualistic while the other just as stoutly maintains we are wholly collective, or universal. The line is sharply drawn, and the observations of the writer convince him that those who are most opposed to collectivism on earth are in favor of that condition in "heaven", while those favoring collectiveism on this mundane sphere favor the idea of individualism in eternity.

Strange as it may seem, the "heavenly collectivist" is an earthly individualist, and the "earthly collectivist" a "heavenly individualist", and stranger still is the fact that the earthly individualist will always be found to correspond in nature to the present day grasping, greedy, blood-sucking, vampire-like capitalist. We mean by individualist in this sense, not the individual who dares to think and act for himself—whose mind is unfettered and untrammeled; but the one whose whole object in life seems to be self, SELF, SELF; who will fatten off the life's blood of his fellow man, and the toil of women and children, protected in his game of spoilation by privileges and laws passed and enforced by his fellow capitalist individualists while the earthly collectivist goes plodding dully and blindly along—AS AN INDIVIDUALIST—comforting himself with the hope that he will get HIS reward in heaven.

In the first paragraph of the article headed "The Eternal Struggle of Poverty vs. Power", printed in the first issue of LIBERATOR, the writer says: "Divide the inhabitants of the civilized world down to a finality and we see but two real classes at heart: the exploiter and the exploited—the possessor and the deposessed—the landed and the landless—the master and the slave." He will now include, or add, the individualist and the collectivist, for we maintain the earthly material individualist is an exact counterpart of the capitalist exploiter and is using all his individualistic tendencies to despoil the blindly groping earthly collectivist, who, for lack of knowledge in unity and adhesion, is nothing, at present, but an unorganized nonentity, and consequently an easy victim to the natural instincts and organized power of the capitalistic individualist.

But what of the future when the earthly collectivist has acquired more knowledge? How will affairs shape themselves when he, individually and collectively, recognizes the fact that there is a happy medium between the two, and that in material matters he must unite and become a collectivist and still retain his individualism both here and hereafter? That for the bodily comforts of this material world he must share alike in the production and consumption of all the necessities and luxuries of life, and in the spiritual still be himself, free and unyoked to anything but himself, providing he believes in a spiritual world or hereafter of any kind, for, of course, we have not here taken into account the agnostic, who do not belong, properly speaking, to either school under discussion, but form a distinct class by themselves.

There is no good reason why we cannot unite as collectivists on material grounds to make, to take, to hold and possess all that is good for us in this life, while our individuality grows stronger as we are relieved from the burden of oppression placed upon us by being compelled to keep in luxury the capitalistic individual along with his wife, his man-servant, his maid-servant, his ox, his ass, his cattle, and all that are within his gates.

REX.

LABOR vs DRUDGERY.

There Is an Essential Difference Between Uuseful and Useless Labor.

It is necessary to take into consideration the difference between useless and useful labor. The banker, the broker, all tell us that they work very hard—granted. But is it useful labor? The burglar works hard to rob a house; a whole gang of them will work very hard, both physically as the carpenter does, and mentally as does the banker, the landlord, and yet no one would contend for an instant that a burglar performs any useful labor. On the contrary, it may truly be considered useless labor. The counterfeiter labors both mentally and physically to manufacture and pass counterfeit coin; yet this is all useless labor, nay, worse than useless, so says the banker. Certainly so, Mr. Banker, we workingmen admit that. But we also conceive that when you receive a bill drawn upon goods which never existed, from one of your confederates, and when you indorse that commercial bill and get it discounted, that your labor in so doing is useless, worse than useless, as you say. In fact, we look upon it as a counterfeit, which it is, and we demand that if the law (misnamed justice) punishes the one by state prison for his useless labor, that the law should also punish you, Mr. Banker, for your useless labor.

It is this difference between useful and useless labor which makes the difference between misery and prosperity, for if all who are now engaged in working hard at that which is useless were to expend the same amount of labor in producing that which is useful, there would be less of poverty and of want; and when we speak of the "organization of labor" we imply a correct and good use of all the forces which are now expended partially in an incorrect and improper manner. As an illlustration of non-productive labor, I have visited prisons, arsenals, etc., where prisoners have been condemned to hard labor, and I have seen them under the superintendence of a paid overseer move a pile of building stones from one position to another, and then replace them in the original position. I have seen the same thing done in another prison with a pile of cannon balls.

Here is an example of the good sense of so-called government, and an illustration of the "majesty of the law!" If self-conceited jurists cannot distinguish between useful and useless labor, let us not, as workingmen, follow in the footsteps of their blind and fossilized errors, and expend our forces upon that which is useless.

It would perhaps be well to consider before closing with the element "labor" the difference which we make, or rather the distinction which we draw between labor and drudgery.

It has been shown that the food which we consume generates nervous and muscular force, which, if not expended, renders the body fretful and uneasy. This expending or giving off of this superabundant force, when applied to that which is useful, constitutes labor.

To a properly educated and well-balanced person this labor is a pleasure, because it contributes toward keeping the body in health and renders life enjoyable. But when this force is once fully expended, and repose and food are necessary to recuperate the totally expended strength, to continue to labor at the same kind of employment is at first irksome, it next becomes painful, and eventually becomes insupportable, and at this point ceases to be labor, and is, in fact, drudgery.

There are two things which will destroy men and nations,—drudgery and idleness. The drudges overworked and underfed, the idlers overfed and underworked; rickets and pelegra among the workers, scrofula and gout among the idlers.

Every advanced industrial nation has these two cobras stinging it at each extremity.

England, which claims to be the first in the race, presents more pointed evidence of this than any other nation. The decline in the physical development of the industrial population in her manufacturing districts is evident, even to the casual observer; as is also the low maudling examples of the effete and scrofula eaten portion of her aristocracy.

Nothing but the labor of a nation can secure its greatness, its progress and its continuity; the preservation and augmentation of its labor forces is then a question of the utmost importance. To understand this and to secure it, requires the minds of statesmen at the direction of affairs. Unfortunately nations have nothing better than politicians to direct them.

Under our present system of industry, to speak of avoiding drudgery, it may appear far too utopian, but we may profitably look upon such a possibility in the far future, and by keeping the possibility in sight, work for the means which will enable us to avoid drudgery.

It is a well-recognized fact that there is a point beyond which it is not profitable to continue labor, and that if it be continued beyond that point it ceases to give a remunerative result.

The statistical investigation which the present factory system of industry so greatly facilitates, will no doubt lead to a knowledge of what these limits really are in the various industries.

Unfortunately, the "right of private property" steps in and prevents society from collecting such information as would lead to a positive knowledge of certain industrial phenomena, for manufacturers will not permit the labor bureaus of the states to look into their factories and their books, and by comparing them arrive at results. Such little, however, as is known, demonstrates certain facts.

The factories (cotton) where the operatives have worked thirteen hours a day, it has been found that all the fabrics woven during the last hour were not so good as those woven during the previous hour, and that a loss occurred from the imperfection of the work done.

Here, then, is one fact which demonstrates that there is a limit to the powers of labor, but it does not demonstrate what that limit is.

Some time ago, in the public offices at Washington, where the work of the clerks is calculating and adding figures, it was discovered that the errors made during the last hour of their work took more than an hour to correct on the following day. Here, then, is another confirmation of the fact that labor may be prolonged be-

(Continued on 3rd page.)

EVERY DAY REFLECTIONS.

Happier While Unmarried.

Editor of the Workers Magazine:—Men of today seem to think girls only marry either for money or to get out of business. But I am quite sure the majority of girls are happier in their single days.

They get married thinking the one they marry will prove as good a husband as lover, but this is seldom the case.

There are a few men who share the household worries, but most of them seem to think a wife ought never to get tired or want to go out.

How much happier married life would if men were not so selfish.

A HARD WORING WIFE.

From *Chicago Tribune.*

How many thousands of women could tell the same sad story? Varied only by their own miserable experience.

The church is at it again, meddling in other people's affairs, and, as is usually the case, the "reforms" which it proposes would cause more misery than happiness. But the church is forced by circumstances to get itself advertised occasionaly by advocating something which assumes that grown men and women don't know how to manage their own affairs. This is about the only way the pulpit-pounders can attract public attention. Now they want to meddle with the marriage relation. At their late convention held in Canada, they passed a resolution, that none of their ministers should remarry a divorced person as long as the other one was living. If young people, in the impetuosity of youth rush into marriage, and then find out that a mistake has been made; that they are not adapted; that their exists between them no affinity, and in many cases, after the "true inwardness," is revealed, there cannot even be respect maintained. Reason teaches sensible people to separate, make provisions for their offspring, if there be any, and each one seek whatever happiness they can find, by, either remaining single or trying another partner. But right at this point the meddlesome church steps in and says: "live together, put up a swell front to the world, pretend everything is lovely, loving and harmonious even if behind the scenes all is hell, you will be respectable anyway, but, if you do separate, go down through life alone, crush your natural cravings for that which you missed in your first venture. Blot the loving instinct from your heart and become as frigid as the north pole." This is the mandate of the Protestant Church which they are copying from the Roman Catholic Church. Will they win out? Certainly not; all progress is obtained in spite of the church. If the church had its way, we would all be going around in "sack cloth and ashes"! We like the sacks and the cloth is not a bad thing to have, but we draw the line at "ashes." Let the church go on with its soul-saving business, the people generally are trying to find the best way to save their bodies while in this world, and obtain whatever happiness they can.

Wonder how the man feels who has been pinching and denying himself many comforts that he might keep his insurance policy paid up and thus leave those dependent upon him, in a measure secure against want, should he die; when he reads of the frauds now leaking out in the thievery being practiced by the companies? Still most people turn a deaf ear to those who say, if each one in society doing a few hours of useful work a day, all would be insured against want.

When soldiers become intelligent enough to go on strike, emperors, kings, presidents and the idle classes generally will have to do their own fighting, we will wager that wars will cease.

Workingmen, the landlords and bosses generally trust to you to provide the army and the police to protect their right to plunder you. Let their "trust" be in vain.

We have no trouble in seeing that prisons and instruments of torture were used in past ages to suppress the introduction of new ideas.

Socrates was poisoned; Jesus was nailed to the cross and scientists burned at the stake, and all smaller reformers were cast into prison. For what? Simply to suppress the introduction of something new. The Christians were burned at the stake until they became the majority, then they turned round and burned anti Christians until they became to get too numerous.

We may be a little blind, but future generations will have no trouble in seeing that we are using prisons and gallows for the same purpose—that is for the precaution of the introduction of new ideas and principles opposed to the existing forms. But these new ideas are bound to keep forging their way to the front until they are acce[illegible] and become the standar[illegible]ches to joyed by future generat[illegible]ion, and in because of this "fai[illegible]odies are ex- that nerves us all [illegible]onsequence, when mayed, unintin[illegible] to produce for con- strength in the [illegible]eculation. are doing what

A. KLEMENCIC

[illegible] Drudgery

the world with a cle[illegible] that we have done so[illegible]nce leave it better.

L. E. P.

THE WEAVER.

Through many a sad and toilsome hour
  The patient weaver sits,
While to his beck, obedient,
  The eager shuttle flits—
A conscous, earnest, life-like thing
  With will and purpose fraught,
As on its measured round it speeds,
  To work the master's thought.

And now a thread of somber gray,
  Enmixed with color bright,
A tangled yarn of motley hue
  Offends the curious sight.
"Thy labor is but fret and fray,
  With naught of plan," I cried.
The patient weaver smiled and said:
  "Look on the other side!"

"But sure, some mark of fair design,
  Some show of beauty's trace,
Some form, beneath thy cunning hand,
  The practiced eye may trace."
"Nay, nay! Thou dost each thread
    misread,"
  The weaver quick replied;
"The rare design can only shine
  Upon the other side."

My longing gaze I turned, and lo!
  The ever-shining loom
Unfolded with each stroke and stride
  A wealth of gorgeous bloom—
Where mesh and web of warp and woof
  In radiance, Tyrian-dyed,
Shone forth in beautious form complete
  Upon the other side.

O weary soul! O fainting heart!
  How fares it with thy dear emprise?
Dost thou behold nor grace, nor bloom
  As life's swift shuttle flies?
Stay not thy hand, but weave thy stint,
  Though beauty seems denied;
Sweet flower and fruit, thou yet shalt see
  Upon the other side.

AN EXCHANGE.

"CHARITY."

By Arthur Symons.

A beggar died last night, his soul
  Went up to God, and said:
"I come uncalled, forgive it, lord,
  I died for, want of bread."

Then answered him the lord of heaven:
  Son, how can this thing be?
Are not my saints on earth? and they
  Had surely succored thee."

"Thy saints, O lord," the beggar said
  "Live holy lives of prayer;
How shall they know of such as we!
  We perish unaware.

"They strive to save our wicked souls
  And fit them for the sky;
Meanwhile, not having bread to eat,
  (Forgive?) our bodies die."

Then the lord god spake out of heaven
  In wrath and angry pain:
"O men, for whom my son hath died,
  My son hath lived in vain!"

THE LIBERATOR

A WEEKLY DEVOTED TO REVOLUTIONARY PROPAGANDA ALONG LINES OF ANARCHISTIC THOUGHT

Published by
Liberator Publishing Group

TOBIAS KLEINMAN, Sec'y
544 W. 12th St., Chicago, Ill.
Telephone Canal 7529

Subscriptions $1.00 per year in advance. Six months, 50c. Single copies, 2c each.

Advertising rates furnished on application to Tobias Kleinman, 544 W. 12th Street, Chicago, Ill.

LUCY E. PARSONS, Editor
466 W. Van Buren Street, Chicago, Ill.

The Editor does not necessarily indorse all views expressed by contributors, but as the LIBERATOR is a free Forum we invite and welcome contributions upon all subjects pertaining to liberalism.

Personalities will be rigidly excluded; we are working for the good of humanity at large.

LABOR MUST SRIKE AGAINST THE POWER OF CAPITAL TO HOLD IT IN BONDAGE.

The efforts of the New Conscience, [illegible] known as Socialism, admiration known as Anarchism and of our own. known as Revolution, our coats and against the so-called speak of our attitude in the commun- on the fight. hold) astheirpri- and do the work of which all the and education for use, in order to emancipate [illegible]

Among these essentials to "life, liberty and the pursuit of happiness," are land and machinery. Practically no producers have free access to these essentials. Take the farmer for instance, he goes out into the wilderness, clears the land, sows and reaps. In order to get a start to buy the land, which was his by nature's gift, he must give a lien on his crop; he must pay such extortionate interest that his crop is practically out of his hands before it is out of the ground. As soon as his crop is garnered, stacked and ready for human consumption, the usurer appears and levies his claim, which, as a rule, doesn't leave the farmer enough to cover wear and tear and clothe his family for another year, so he is compelled to renew the debt, at not quite such good terms as was obtained in the first instance, because he is a little more in the power of the usurer—having invested a little money and a year's labor. When the second year is around, the farmer is no better off, the debt, if anything, has increased. So the dreary round goes on from year to year. The farmers crop is ever growing, not in his fields but in palaces and skyscrapers in the far-away city, he is probably paying tribute to the money gatherer who never set foot on American soil, or it may be an American; it is all the same.

As to the wage class they have nothing to offer but their personal energy, and this is regarded as the cheapest department in the whole capitalist system and the easiest supplied—there is always plenty of it to be had.

The meanest, greediest and at the same time the cheapest and least defensible position is that of our trusts, who demand their tribute from the hard earnings of the farm, mill and mine, until they mount into the millions and they call this "business." Their motto is, "let him take who has the power, and let him keep who can." There is no element of justice about it.

Their hold upon the people, springs from a very sordid public conscience in society itself which smiles and winks at all rascalities, provided they "pay;" to change this conscience, must be the work of the educator.

The union as at present organized presents no barrier to the encroachments of capital. True, we have constant strikes, but what do they strike for, or against? Simply for ameliorating, in the shape of more wages or less hours. *They never strike against the right of the capitalist class to hold labor in bondage.* It is the same with the farming class, they grumble and growl, but they never raise the question as to their right to own the land upon which they live without paying tribute to any one.

The Federation of Labor assumes to "harmonize" the interest of capital and labor, and it makes about such a mess of it as the "harmony" between the Lion and the Lamb. Surely it is time for a new departure by the unions and other producers. Let us attack the *exclusive* right of capital to the productive agencies of society. It can be shown, by the principles of its own political economy that labor has created all its capital, that from labor comes all increase, and all dividends that make capital fat and labor lean, and that this condition of things has been brought about through unequal exchanges, capital giving only one dollar for labor that is worth two.

Every labor paper and every speaker should make a constant attack on these assumed rights of capital. Show up its frauds and plunderings; denounce continually our class divisions into wage workers and capitalists, and claim for labor an equal right with capital in the control of all productive agencies, through universal partnership. Labor must elevate itself by degrees; and equality with capital will place it in a condition of self-control. A constant attack all along the line will soon educate the people to see the advantages to be derived from a change of the present system, and create a "public opinion" that will *demand* the change and thus raise an issue that cannot be ignored by capital for it will touch a vital point.

Let the wage class once make it clear to the farming class that they want to exchange the products of the factory for that of the farm without the cut-throat middleman, when the farming class understand this and act concertedly with the wage class, no power on earth can hinder its accomplishment. The work of to-day, is education, education along industrial lines away from the ballot, which is a huge delusion.

L. E. P.

LIBERATORS' EXPOSE OF ILLINOIS BULL PENS DOES GOOD.

In the first issue of this paper dated Sept. 3, 1905 appeared an account of the prison-like life of the inhabitants of Leiters' stockade at Zeigler, Ills. We are glad to see that Joe Leiter was sensitive enough to the opinion of the public to remedy conditions and hope he will be shamed into making his mining camp a fair one. Let the scabs out Joe, you will find it will pay.

Following is our authority for the above taken from the Chicago Sunday American of Sept. 10th 1905.

LEITER WITHDRAWS ZEIGLER'S PICKETS

ONLY TWO POLICEMEN NOW WILL PATROL HIS MINE PROPERTY.

Duquoin, Ill., Sept. 9.—For the first time since the inauguration of the memorable strike a year ago, Joseph Leiter has abandoned the picket guarding around Zeigler, his fortified town in Franklin County.

The duty heretofore performed by the picket guard will now devolve upon the mounted police of Zeigler. This guard will be composed of only two men, one of whom will be on duty at night and the other by day. Leiter declares there is no necessity of maintaining a guard to protect the town when no attacks are eminent.

Leiter's recent action in discharging the sentinels are interpreted by union men to signify relaxation in his stand against unionism.

REX.

The railroads don't like that Panama canal. They know their material interests. If all the workers were as wise, the grafters would go out of business.

WHAT IS ANARCHY.

II.

I have now to show you how people are fooled by the usual argument for the necessity of government and laws. I must not say it is because they are fools anyhow; for this argument long ago imposed on me. Let us recall what it is. "A great many people do not love Liberty, except for themselves." That's dreadfully true, and will serve as a common premiss from which we Anarchists can reason with our opponents. I will even go a step further, and say none of us love Liberty, except for ourselves—all the time. To love Liberty, when she appears as other people's liberty to leave undone what we would like to have them do is a rare exercise of wisdom and virtue, which seldom comes of anything but clear perception that we cannot enslave others without enslaving ourselves, and which probably no one is able to keep at full pressure always. If you think any one is, of course you want to be governed by such exceptionally wise and good people. Well, then you believe in monarchical, or some kind of aristocratical government. And if so, I, as an Anarchist, have nothing particular to say to you. I will leave your conversion for some of our republican friends. He will soon show you that no way has ever been or is like to be invented of getting power into the hands of wise and good men;—that the Chinese system of examinations puts it, indeed, into the hands of learned men, but that, instead of being wise and good, the mandarins turned out the most corrupt and tyrranical gang which ever graduated from any school of thieves:—that the monarchial and aristocratic systems of other countries did, indeed, put power at one time into the hands of the bravest and smartest men, but that the heirs to whom they left it were poor creatures; what they call purity of blood being, in fact, an infallible receipt for producing degeneracy of race:—in short, that all schemes for putting power into the hands of those who will not abuse it have simply given unlimited means of abusing it to those who, by universal consent, proved at least as much inclined to do so as anybody else.

After your nearest republican friend has thus demolished your monarchial or aristocratical ideal, you may have the pleasure of doing the same for his democratical ideal. It will be sweet revenge to show that, in republics, as in monarchies, power is the reward not of unselfishness but unscrupulous ambition, not of high statesmanlike wisdom but low political cunning; that the recipe of frequently calling the "public servants" to account, means merely letting the surfeited leeches drop off to put a lot of leeches with empty stomachs on; in short, as monarchist express it, a republic gives you many tyrants, a monarchy only one.

And when you have thus fought your game-cocks to a stand-still, you may both come back to the Anarchist, and discuss that necessity of having any tyrant at all.

If it be true, as you two, monarchist and republican, seem to have shown, that we cannot have the best and wisest to govern us; and that periodically changing rulers who are not so wise and good is only turning away those who have stolen themselves rich in our service that the power rogues may have their turn; why is it necessary we should have any one to govern us at all? This brings us to the second point in the usual argument for government. "Those who want to be free themselves" (all of us, except those who habitually like enslaving others better) "cannot afford to let the persons answering this last description" (such as thieves and murderers) have liberty to enslave us." True, again. Another common premiss on which believers and unbelievers in government agree, and from which they can reason.

When two premisses have been agreed on, anyone who understands the theory of Logic can draw the conclusion at once or see if another has drawn it correctly. For two premisses about the same subject make it what they call the middle term, and the conclusion is just the two premisses less the middle term—as, for instance

A man must die:—Premiss.
I am a man:—Premiss.
Therefore I must die:—Conclusion.

Here the middle term is "man", and striking it out of both premisses puts together their other terms, "I", and "must die". Now the two premisses we have agreed on are "Many people do not want Liberty except for themselves"; "Those who want Liberty for themselves cannot let such people have liberty to enslave them"—the middle term is "such people", meaning people who do not want liberty except for themselves:—strike it out and the conclusion appears "Many people cannot have liberty".

This is indisputable. I said at the start that those who will not let others be free are numerous; and that they cannot be free themselves. The truth is a very weighty one, and I could recommend reflection on it to some who think themselves Anarchists. Some who use that name want men to be free, but women not. I can tell them that as long as men enslave women they will be slaves themselves—and serve them right! But I am arguing now with believers in government. We have proved that many people cannot have liberty. Well, what of it? If those who want to enslave others cannot have liberty, why be afraid of their having it? You see your ideas are confused. You imagine you have only proved that they ought not to have liberty. But what you have really proved is that they cannot have it.

Perhaps you say it is I who am quibbling and using words in a double sense. "It is all very well to say a pirate captain hasn't liberty, because he lives with a rope round his neck and a knife at his throat; but then he has enough to threaten ours; therefore—jerk the rope."

Certainly that sounds plausible. But was it the law or the government which put the rope around the pirate's neck? Was it not the public sentiment which existed before there was any law or government? which exists now where there are none? If so, you have fallen into a very common error during the above reasoning. You have confounded with cause and effect two effects of one cause. Public opinion expresses itself (sometimes) in laws and government. But even where it does not, it takes measures to prevent crime. Public opinion is the motive power. Laws and government are only machinery through which (you being used to them, think) the power can be applied more conveniently than some other way. But, in that you may be mistaken. The commonest mistake on earth is to think the way you are used to must needs be the best, or even the only one. If some one says it is the worst, the only chance to learn whether he be right or wrong is to see how it compares in practice with some other. Now the Anarchist does say that the method of laws and government, which you are used to thinking the only one whereby you can be protected against thieves and murders, is not the only way, nor the best way; that it is the worst way ever invented, that it does a great deal more harm, of the same sort, and of others, than the thieves and murders would if they were absolutely let alone (which, you understand, is not proposed); and that in the matter even of preventing common crime, it does a great deal more harm than good. So we must learn whether he or your preconceived opinion be right, by comparing the effects of Law and No-law upon common crime (not forgetting there is no proposal to facilitate crime; only a question about how best to hinder it).

This is not difficult. In new countries like ours there are continually arising communities which have no laws or government worth mentioning. A few years ago, the Klondike region was a capital example. Situated in British territory; but without British magistrates, inhabited very largely, like all recently discovered gold fields, by the most reckless and adventurous of mankind; and having for the bulk of its people Americans, who could not, without bringing British troops to expel them, have set about organizing a system of law and government, as they would have done in a wild part of their own country: it should, according to usual presumption, have had a carnival of crime; and so, doubtless, most people here supposed at the time, it had. But such was not at all the case. When Joseph Ladue, the discoverer, and then almost the only man in the States who knew much about the Klondike, had returned, he was besieged by intending immigrants, who, naturally, wanted more than anything else to know what they needed for an outfit? When Ladue had made his enumeration, a dialogue like the following almost always ensued:

Goldseeker: Would not you take fire-arms?

Ladue: What for? Only add to the weight. There's no game to speak of.

This brought out the suggestion that there might be occasion to shoot at men.

"There is none," said Ladue.

"Do you have no criminals there? They are usually plenty in such places."

"There are lots of them."

"Don't they rob, and murder, and so forth?"

"No."

"Why not?"

A peculiar sort of light appeared at this question in the explorer's eyes, which were noted for their tired apathetic expression.

"I expect," he said, "they are afraid."

The Klondike was probably the only place between Icy Cape and Magellan's Straits about which this could be said. Is there no significance in the fact that it was also the most destitute of laws and government within the same range? Criminals are not so much afraid to follow their regular business in the best political portions of Chicago; as, in South Clark Street or in "Bitler" Avenue.

Anarchy, it seems by such examples as this, is quite "consistent with security for liberty"; there is not the least necessity for our "surrendering a part of our liberty lest we should lose the whole"—at least so far as fear of ordinary thieves, murderers, and other criminals, need influence us. It does remain to be considered whether we can, without any such surrender, secure our liberty against those more formidable criminals called usurpers—like one N. Bonaparte,—or conquerers, like Mr. Cecil Rhodes, assisted by H. B. M.'s government and the late Wm. McKinley. How much the protection which government is alleged to give against common criminals costs; and how, if it be worth nothing, so many people have so long been persuaded to think it worth something; are also pertinent questions at which we may arrive in time.

C. F. JAMES.

The reasoning is not syllogistically perfect. To make it so, we should show that mankind divides into two classes—those who love liberty enough to have it ordinarily and those who do not; and that one of these classes is strong enough to take it from the other. But these premisses are always assumed, and, since I believe them, I need not begin disputing.

RINGERS

BY REX.

As Rex sat back in his easy chair in the palatial marble-fronted mansion he owns on the North Shore Drive, smoking a fragrant Havana and occasionally sipping his iced sherbert, thinking how he could best invest a million or two for the good of the cause—but just then he awoke and found it all a dream.

Is it not too bad we cannot be legislated into thinking the thoughts of our masters? What a snap the capitalist would then have.

Did you ever notice the dull expression, the lack-lustre eye of our hard-working brothers from Europe with dinner pail in hand as he goes to and from his daily toil?

Generations of slavery and oppression has put that expression there. Bear ye one anothers' burdens. "The Man with the Hoe" will awake some day.

Do you recognize this type of humanity? A mild, kindly beaming eye, from which the soul shines in love and ardour. A gentle benevolent smile that bespeaks a warm and generous nature. A broad or high forehead denoting liberality and intelligence. A polite and corteous demeanor regarding the rights of others. Such is the average appearaneuce of the true Anarchist. Quite a different picture from that usually drawn of him by our friends the enemy.

Human nature seems the same the world over. Now the Japs are rioting because their rulers have sold their life blood for a mess of pottage, and a very small mess at that—but what can you expect from rulers anyway? However, they were clubbed into submission just the same as common American proletarians are.

If Anarchists could only consistently organize in the name of religion—any old religion—the constitution of the United States would never be violated by laws passed to their detriment.

Show me a working man who is satisfied with the present conditions of society and I'll show you either a lickspittle or a d——n fool.

A few things to remember: The Corn laws of England, signing the Magna Charta, Paris Coummune, the Haymarket Riot and murder of our martyred comrades, Cour D'Alene, and the fact that your interests and mine are identical.

Important Notice.

All comrades who have sent money to Jay Fox for the benefit of the LIBERATOR will please send their name, address, the amount forwarded, and what disposition they want made of same, whether it shall be turned over to THE LIBERATOR or sent to the *Demonstrator* at Home, Wash.

Following are the names of subscribers to THE LIBERATOR who have notified this office that they do not wish their donation to go to the *Demonstrator*, but that it shall remain for this paper.

LIBERATOR PUBLISHING GROUP
Chicago, Ill.

Please collect from comrade Jay Fox, $11.00 which we sent to him about a month ago for the LIBERATOR.

We give $10.00 as a free donation and $1.00 as a subscription for Comrade N. Fingold, 29 Dome St., Boston, Mass.

We thank all the comrades for their good undertaking. We hope success must follow.

Yours truly,
WORKINGMAN'S EDUCATIONAL CLUB OF BOSTON.
Per Harry M. Shoub.

TO LIBERATOR PUB'G GROUP

During the convention of the Industrial Workers of the World held in Chicago, I have collected $2.50 for the benefit of the LIBERATOR to be published in Chicago. This money has been given to Jay Fox, then Secretary of the Liberator Group. Now, I beg that this money shall be turned over to the LIBERATOR GROUP and not to the *Demonstrator*.

J. LOEBNER.

Encouraging.

New York, N. Y., Sept. 8, 1905.

Dear Comrade:—

I wish to inform you that the group has decided, in last night's meeting to support the "LIBERATOR" with all means possible. The committee will take action together with the "Progressive Library," and a committee meeting will be held at our room, 1797 Second Ave., Sunday next, to send you the money necessary. We hope that the "LIBERATOR" may help us in spreading the propaganda amongst the English speaking people of New York.

Yours for liberty,
R. C. HOTZERMANN
Secretary.

INDUSTRIAL WORKERS OF THE WORLD.

The following address has been issued by the Industrial Workers of the World. We give it space in LIBERATOR, hoping it will inspire some of the wage slaves who are still hugging that old played out delusion, that the craft union is an effective weapon to fight capital, or even as a method of defence, to investigate the I. W. W. and see its advantages.

Fellow Workers:—With conditions driving the working class to organize into unions for their own protection and betterment and to resist the attempts of the capitalists to force us to work longer hours or for less pay or in other ways to degrade us, many thousands of us have done so. We have paid our dues and other obligations, have often gone out on strikes and fought nobly to try and better our conditions or hold what we had, yet what has it availed us? We see in one place men working harder for the same money as formerly, in another wages greatly reduced, in another hours lengthened, in still another both longer hours and lower wages, in all intenser toil shortening our lives, and withal the cost of living almost one-third higher than when union activity was less apparent. In increasing numbers we see strikes end in failure, compromise or outright disaster, leaving the rank and file worse off than before. In short, the workers are drifting into a hell-hole of weakness and demoralization which is up to them to find a reason for and a way out of.

We ask you to read this circular with care, and we feel sure you will be convinced that the reason lies in hanging on to craft unionism, whose forms and principles of organization are at least no longer fit to fight our battles with our modern organized industrial masters.

We will show you that the way out is to organize on the lines of industrial Unionism as laid down in the principles of the Workers of the World, and to unite the workers as a class, recognizing that "an injury to one is an injury to all," and standing ready to collectively enforce our demands upon the master class, with a determined spirit of class unity.

We believe the hour has come when the workers are ready for education on the lines that will unite their economic forces with a solidarity that will mean something to the working class. We believe that those who have passed through labor organizations and are in labor organizations at the present time, have, through their bitter experience reached the realization that there is nothing to be gained by division.

In taking a survey of the industrial field of to-day, we are at once impressed with the total inadequacy of present working class organization, with the lack of solidarity, with the widespread demoralization we see, and we are bound to conclude that the old form of pure and simple unionism has long ago outgrown its usefulness, that is it now not only in the way of progress, but that it has become positively reactionary, a thing that is but an auxilliary of the capitalist class. The trades union movement is today under the control of the capitalist class. It is preaching capitalist economics. It is serving capitalist purposes. Proof of it, positive and overwhelming, appears on every hand. All of the important strikes during the past two or three years have been lost. The great strike of the textile workers at Fall River, that proved so disastrous to those who engaged in it; the strike of the Interborough Rapid Transit employees in the City of New York, where under the old style form of organization the national leaders repudiated the local leaders and were in alliance with the capitalist class to crush their own followers, and the local leaders betrayed the rank and file whose blind support they had obtained through a form of organization that teaches its members nothing; the strike of the stock-yard employees in Chicago; the strike of the teamsters—all, all of them bear testimony to the fact that the pure and simple form of unionism has fulfilled its mission, whatever that may have been, and that the time has come for it to go.

In the Chicago packing plants, the butchers organization was one of the best organizations in this country, reputed to be 50,000 strong. They were well disciplined, which is shown from the fact that when they were called on strike, they quit to a man. That is, the butchers quit, but did the engineers quit, did the firemen quit, did the men who were running the ice-plants quit? They were not in the union, not in that particular union. They had aggreements with their employers which forbade them quitting. The result was that the butchers union was practically totally disrupted, entirely wiped out. Now, presuming that every man around the packing houses, from the printer to the pig-sticker, belonged to one union; that when they went out on strike the engineers, the firemen and men who ran the ice-plants all quit; that millions of dollars worth of produce was in a state so that it would rapidly perish, don't you believe that those packing house companies would have capitulated? Apply this illustration to whatever industry you work in, and you will be forced to a similar conclusion.

To recount the number of instances one could sum up of the evil results of Civic Federationized, agreement-shackled craft unions, would fill a volume. A few more will suffice as pointers to the intelligent observer by way of an aid in catching on to the rest. Look at the experience of the railroad telegraphers. Every union telegrapher was driven from the Sante Fe system owing to the scabby conduct of the Railroad Brotherhoods whose separate craft agreements had to be lived up to, even though brother union men went down to defeat—and the same experience is being made at this writing by the telegraphers of the Northern Pacific. Similar has been the lot of the machinists and switchmen. In New York City union mechanics worked with strike-breaking excavators during the building of the subway, union engineers ran the tug boats with scab firemen and freight-handlers during the strike on the docks of the New Haven Railroad, and in the midst of the recent fight of the newspapermailers and delivery drivers against the Brooklyn Eagle, Typographical Union No. 6 signed a contract with that paper insuring it against any trouble with its type-setters.

From Gompers down this capitalistic rant about the "sacred agreement" (which the bosses themselves never keep) has bred no end of corruption in the old pure and simple union. Besides the craft scabbery referred to, there is the phase of refusing to organize the workers outside the firms "agreed" with. Witness the Cigarmakers' Union refusing stogie workers and trust employees, and using its funds to boom the business of the "agreement" protected label firms.

The acceptance by the rank and file of the idea of "mutual interests" and "arbitration" has enabled the leaders, local and national, to fraternize and hob-nob with the capitalists of the Civic Federation. And it is not only at banquet boards and "arbitration" committees that the hob-nobbing is done. The Civic Federation Journal proclaims that it has established a sort of literary bureau supposed to be to aid in spreading conservative ideas on arbitration, conciliation, sacred contracts, etc., and boast of a number of "Editors of Labor Journals" enrolled therein. It is easy to see that through this scheme the real object is gained of establishing a "press censorship" direct from the Civic Federation office over the contents of the "Labor Journals," and that such editors become merely chickens hatched in the foul incubator of the Civic Federation and their "conservative" crowing and clucking simply echoes of the sounds learned from the Belmont roosters and the old hens of the Easley breed. Of such is the unionism adhered to in the past. Is it any wonder that it is proving a dismal failure for the working class?

We are the producers of all wealth, and the most numerous class, and there is no reason, except our own failure to correctly unite, why we should remain in our present condition. The way out presents itself in the principles and methods set forth by the Industrial Workers of the World, organized at Chicago in July of this year. This organization is proceeding to organize into Industrial Unions all the workers employed in each industry, without regard to their race, creed, color, sex or age. With such a thorough organization and spirit of class solidarity, a whole industry will stand ready to back up any portion thereof, and, if necessary, all industries will be prepared to unitedly enforce our demands; and we shall finally get into position to control the tools of production and take and hold that which we produce, and abolish altogether the system of private ownership of the means of life through which the capitalist class now manages to oppress us.

In our plan there is no room for jurisdiction fights and craft conflicts. Our enemy is the capitalist class. We want all workers united against the common foe, and we want to, and mean to educate our fellow members, through literature and lectures, in spite of the Civic Federation's press censorship scheme. The craft unionist, with his "sacred" contract, lets the employer choose the battle ground. When the contract runs out, the boss who has had time to prepare is ready to defy and defeat his agreement duped employees. The Industrial Unionist, on the other hand, will study and consider the economic conditions and be always prepared to fight at the moment of most advantage, ever ready to stand by his fellow workers in the same industry or in all industries, recognizing the solidarity of interest, which should bind in common cause all those who toil.

The Industrial Workers of the World has nothing to conceal from the rest of their fellow workers. They do not smother their purpose in any fine American Federation of Labor phrases aobut the community of interest between the capitalist class and the working class. They stand four-square to the true interests of the workers, on a platform that is unmistakable, on a platform that declares we must come together on lines suited to cope with modern industrial conditions. Unions that are would-be "job trusts," which raise Chinese walls of prohibitive initiation fees; unions which but serve as aids to the capitalist; unions which keep the workers divided into warring craft factions with their jurisdiction fights and diversified labels—all must be thrown aside if we are to make a true united effort to better our conditions on the economic field.

We want an open Industrial Union, easy to join, universal transfers, a universal label, and a spirit of class solidarity. These are to be found embodied in the make-up of the Industrial Workers of the World.

Nearly one hundred thousand of us have already gotten together and we want you, fellow-workers, to size the situation up for yourselves and see that it is your duty, in fact your only hope, to join hands with us in building up a true union of the working class that will not be controlled by the "labor lieutenants" of Civic Federation.

All information concerning the Industrial Workers of the World can be obtained by communicating with

WM. E. TRAUTMANN,
Secretary-Treasurer, Industrial Workers of the World.
148 W. Madison St., Chicago, Ill.

CHAS. O. SHERMAN,
General President.

Notice.

All those working in the Printing and Bookbinding Industry in Chicago and vicinity and desiring information in reference to organizing under the Industrial Workers of the World, should communicate with Jean Spielman,

420 S. Wood St., Chicago.

The Wonders of Science

Under this head will be contained short sketches on scientific subjects. We wish to interest the young people in the families of LIBERATOR'S subscribers. The young are likely to tire of a paper which dwels to much upon the economic question only. Besides, such short sketches may inspire young people to exertions that may prove interesting to themselves and their parents.

BY WILLIAM E. CURTIS.
THE CHICAGO RECORD-HERALD.

California has made greater progress than any other state in the Union in the transmission of power by wire from the rivers and mountain cascades to her cities and manufacturing centers. The long distance transmission of electricity is more general here than elsewhere. The waterfalls and rapids of mountain streams have been harnessed and made to run street railways, mills and factories, and to light streets and houses. There are about a thousand miles of lines in different parts of the state carrying about 300,000 horse-power and representing a money value of more than $50,000,000. This electrical energy is about twice as great as the combined capacity of the completed plants at Niagara Falls. About 80,000 additional horse-power will be available here before the end of the year, and plans in progress or contemplation will increase it still further, to half a million horse-power carried by 2,000 miles of wire.

In the eastern states a relatively larger quantity of water is used, but it falls a shorter distance. Niagara which is the highest in the east, falls only 170 feet, and the great majority of eastern plants utilize water that falls less than twenty feet. In California and other parts of the West, the streams utilized are not large, but usually the fall is very great, in one case exceeding 2,000 feet.

* * *

Tracy Simpson, a young engineer who has made a study of this subject tells me that "at the high head of 2,000 feet a stream of water is under a pressure of 860 pounds per square inch; its velocity is about four miles per minute, and under these circumstances a stream one inch in diameter will generate 700 horse-power, with the simplest type of water wheel. This consists merely of a disc, on which are placed metal buckets, and by directing the jet against them the wheel is forced to revolve and is directly connected with electric generators, which supply the current as it is transmitted over wires to the cities and towns for the use of the street railways, mills and factories, and for illuminating purposes. These systems have been developed to such a high state of perfection that not more than 10 per cent of the energy is lost.

"The longest transmission in California belongs to the California Gas and Electric Corporation, and is from De Sabia to San Francisco, 240 miles. By this plant a waterfall 1,300 feet high develops 12,000 horse-power, and the line pressure is 55,000 volts. The system of which this is a part has twelve plants and nearly 600 miles of transmission lines in the region northwest of San Francisco, and furnishes power for lighting, locomotion and industries at Sacramento, Stockton San Francisco and other places in that vicinity. The first power plant of this system was built at Folsom in 1895 and was considered a wonder. The company has a 10,000 horse-power plant near Yuba City, 142 miles from San Francisco, and a 13,000 horse-power plant at Electra, northwest of Stockton, fifty-four miles from San Francisco.

"In Southern California the transmission systems are also extensive. They are controlled by the Edison Electric Company, which lights many of the towns in that region, and the Pacific Light and Power Company, which supplies power for nearly all of the street lines between Los Angeles and San Bernardino, as well as power for manufacturing industries in many places. The irrigation of the valleys east of Los Angeles is largely done by electric pumps in connection with wells, with power obtained from the streams in the neighboring mountains.

"The two companies named have about 90,000 horse-power and ten plants, the longest transmission being from the Kern River, 130 miles north of Los Angeles. There are several large systems at Fresno Bakersfield and every other town of importance throughout the state. Electricity is largely used in the mines, and there is scarcely a village without a lighting plant. You find them in farmhouses also, for the rates charged are comparatively low.

APENDA.

We are late with our issue of LIBERATOR this week through no fault of our own. The forms were locked up and put on the press as usual at about two hours before quitting time; but a piece of metal was allowed by the pressman to get between the cylinder and the type, almost totally destroying one entire page, which had to be re-set, and consequently delayed us some.

In the future we will go to press not later than noon of each Friday, so that all comrades may look for their paper by first mail following.

LIBERATOR has come to stay; push it along.

Important Notice

To comrades and all subscribers receiving THE LIBERATOR:

We are sending out extra copies to you in order that each one of you will have a sample copy to show around and try to get another subscriber. Certainly each of you can get one more. In this way we form an "endless chain", for LIBERATOR and keep the agitation moving. We prefer receiving subscribers to donations of course, the latter are good and necessary in order to get the paper out. But when we receive a Sub. we know we have enrolled a Revolutionist under our banner. You will observe, comrades, that we still haven't enough subscribers to entitle us to 2nd class rate.

It is up to you to send us a few bunches of Subs right away. We, here in Chicago are working like Trojans—but we need your help!

YOUNG PEOPLES' CORRESPONDENCE SCHOOL.

Subject.—Can we live up to our Anarchist Ideals under the present system?

It is the desire of LIBERATOR to interest the young people in anarchistic thought. So we have decided to open a department to be known as, "young correspondents school."

One column will be devoted to the young folks each week, to be conducted as follows:

1. The correspondent must be a subscriber to LIBERATOR.
2. They must follow as closely as possible the subject.
3. A quarter of a column will be allowed each writer as we want four each week. Don't make your articles too long for it will be rejected.
4. Writers name must always be signed to article.

The first young writer's name is listed in this issue. He asked us to suggest a subject and we gave him the one at the head of this column. As we wish to get an expression from the young folks, the subject may stand for a few weeks.

Come on, now boys and girls. Who will be next? You all will want to see your names in LIBERATOR as soon as you get started. The editor of LIBERATOR wants to get in touch with the young people.

EDITOR LIBERATOR:—

The every day question is again at hand. "Anarchy can not be practiced under the present conditions, what is the use of advocating it?"

Anarchy can not at present be practiced. But we, the readers, and small band of pioneers who know that there is a great light in the near future which we can all reach, not with a flying machine nor with any other artificial means, we know that we do not have to go over the ocean and bring the light and happiness for humanity. It is right here, in our midst, and let us not be discouraged, because in the past we have failed—we have not failed we have gained strength; and now, we are here again on the field to spread our ideas.

Comrades! Let us be courageous and let us lift the banner of Liberty once more. Pull all, and pull at once. All to the front comrades, awake, and lift the flag of Liberty and spread the LIBERATOR and the question will solve itself.

SCHWARTZ.

MASTERS AND WORKMEN.

Between masters and workmen there is a state of permanent war, with its skirmishes, its victories, and its defeats; a civil war, intense and bitter, where he triumphs who can longest subsist without doing anything;—a struggle much more cruel and more poignant than any decided at the barricades by musketry.—Emile de Lavelaye.

Labor Day in Pueblo.

Two years ago there was one of the largest processions of organized labor in the history of Colorado gathered in Pueblo "the Pittsburg of the West."

Last year we could not agree in fundamental principles, we therefore agreed to disagree and had no celebration whatever. This year we agreed on the following points:

1. Not to ask merchants for prices.
2. Not to ask business men to patronize the program.
3. Not to have speakers for the occassion.
4. Not to indulge in parading.

The above attitude of the local "Trades and Labor Assembly" is certainly a "sign of the times" and the political shysters as well as the "prominent business men" will have to put up with it.

We had a peaceful picnic at the lake and sold quite a few copies of "Social Gen. Strike" by A. Roller.

Although we must'nt be carried away by our enthusiasm, we must remember that only a very small percentage of local slaves belong to a union of a fighting disposition, still I can immensely appreciate the spirit of evolution since my contact as a delegate to the local central body of organized labor.

Whatever faults we may find in a union and to be sure there are many, but the value of education to our fellow workers is certainly of a deep and far reaching character, because it promises changes to come. I do not ask for sacrafice from anybody, "try and put yourself" in true relation to resist oppression and your neighbor will soon discover your stand by.

You always must remember that it is not the "anarchistic thought" that will move the world by inspiration, but it is that wh.. you do "assimilate" and "vitalize" by your activity that will count in the efforts to make up our surrounding conditions better. Reform first at home and soon you will notice changes in other quarters.

It is up to those that produce riches to dictate terms for its distribution, and in that line "general labor" bodies are expected to be of great consequence, when we should determine to produce for consumption and not speculation.

A. KLEMENCIC

Labor vs Drudgery

(Continued from page 1.)

yond a profitable point, and our effort should be to ascertain what that point is in all industries and in all kinds of labor.

We see plainly that it applies to mental labor equally as well as to physical labor. The "weavers' labor may be classed as physical, the clerks' as mental labor, and neither of them can be carried on beyond a certain point without becoming drudgery.

It would be interesting to follow the subject further and see the result which labor and drudgery have upon the human frame and human mind; how the one ennobles a man—how the other degrades him.

It would, however, not be to our purpose here. It is sufficient that we have called attention to the fact, for it must not be omitted when we treat of the element "labor".

It is upon the integral development of the moral, mental and physical faculties of mankind that progress—the development of the race—depends.

We hope that it has been made clear that land and labor are naturally the two first elements of production.

WHERE CORRUPTION RIOTS.

If corruption seems rolling over us like a flood, mark, it is not the corruption of the humbler classses. It is millionaires who steal banks, mills and railways; it is defaulters who live in palaces, and make way with millions; it is money kings who buy up congress; it is demagogues and editors, in purple and fine linen, who bid fifty thousand dollars for the presidency itself, it is greedy wealth which invests its thousand millions in rum, to coin money out of the weakness of its neighbors. These are the spots where corruption nestles, and gangrenes the state. If humble men are corrupted, these furnish the overwhelming temptation. It is not the common people in the streets but the money changers who have intruded into the temple, that we most sorely need some one to scourge —Wendell Phillips.

Ingersoll Wisdom

Bright Thoughts from the Writings of the Eloquent Man

There is only one good human happiness.

If nobody has too much every body will have enough.

Look at the children of the rich. My god! what a punishment for being rich!

Wealth is not a crime nor is poverty a virtue, although virtue has generally been poor.

The poor imagine that the rich live in paradise. I know that the most of them live in a gilded hell.

I don't blame the rich. Mind you, they are natural products of the system. Blame the system.

No perfectly civilized man could be happy while there is an unhappy being in the universe that he knew.

There is something wrong in the system when idleness is burdened with wealth and industry with famine.

I am not afraid of monopolies. The people will stand oppression to a certain point and then the end will come.

The gulf is growing wide between Lazarus and Dives, only the two have changed places. Dives is in Abraham's bosom.

THE ROLL OF HONOR TO DATE.

Following is a partial list of Comrades who have contributed cash for the issuance and support of LIBERATOR. Get into the Band Wagon.

Dr. H. Solotaroff, for the following:	
E. Greenblatt	$5.00
N. Greenblatt	1.00
D. Spiegel	1.00
S. Krash	1.00
Henry Gladstone	1.00
I. Harowitch	1.00
H. Salataroff	1.00
Total	$11.00
C. C. Fairchild	1.00
J. Aronsberg	2.00
D. Kaplan	2.15
A. L. Ballow	50
A. H. Simpson	1.00
Albert Wickmann	50
Jos. Meyers	50
M. J. Lindoll	50
Michael Cole	25
A. Shapiro	1.00
Peter Wohl	1.00
Meyer Prenon	25
Mrs. B. Findus	1.00
Hoffmon & Nelson	50
Chas. T. Brown	1.00
M. C. Zapler	1.00
S. Budnitzky	1.00
Alex Davich	1.00
Gruber	2.00
Rosenzweig	1.00
Dr. Abelio	1.00
Julius Blumenfeld	15
Groober	25
Sufron	15
J. Eisenstein	2.30
Goebel	2.20
Gold	50
Libowitz	15
Hantman	25
Wernick	2.30
Beer	10
Greenbaum	10
Gordon	5
Tilley Robins	50

Disadvantages we are Laboring Under.

COMRADES MUST SEND IN THEIR SUBSCRIPTIONS AT ONCE.

We are now mailing the paper under 3d class postal regulations, but want to qualify for 2nd class rates, so that we can save considerable money on postage, but in order to do that we must have a *bona fide* list of subscribers to present to the government officials. We need your help. Will you help us? Do so and you will not regret it.

On the last page of this issue you will find a printed subscription blank which we eanestly request you to fill out and mail to us at once along with the money, and if you can spare a little extra for the good of LIBERATOR or some acquaintance who might be benefitted by it please donate, and send their names and addresses.

Now comrades this is not a sterotyped appeal for subscriptions but a plain, straight-forward statement of the facts as they exist, and a simple heart-to-heart talk that we hope it will be accepted in the same spirit in which it is given—for the good of the cause.

GRAND ENTERTAINMENT AND BALL

WILL BE GIVEN BY THE

LIBERATOR PUBLISHING GROUP

Sat. September 30, at

J. M. FOHLEY'S HALL

(FORMERLY STANGWELL'S)

235 SO. WESTERN AVE.

Comrades come out and enjoy yourselves and help our paper at the same time.

SPECIAL NOTICE.

THE LIBERATOR PUBLISHING GROUP will meet every Tuesday evening at 224 Blue Island Ave. until further notice. Comrades are requested to attend these meetings as they are always important regarding laying out propaganda work, etc.

Announcements.

"International Propaganda Group of New York" has a meeting every Thursday night, at 8 p. m., at 1979 Second Ave. N. Y. City, (1 flight up, left, rear.) There is also, at the same address, going to be a reading room during the winter and every comrade is welcome.

Please send all communications, for the present, to my address.

2445 Eight Avenue,
New York City.

The Frauen Ferein Fortschritt

Meets every 2nd and 4th Thursday in Schoenhofens Hall, Milwaukee and Ashland Aves.

This Society is composed of Liberal minned women, and should be joined by all who have broken away from old superstitions, creeds and ideas handed down from the dark ages. It is for sociability and also has a sick benefit feature.

AN AD IN THIS PAPER BRINGS GOOD RETURNS. TRY IT!

BOOKS

Loves Coming of Age ..... Edward Carpenter	$1.00
Evolution of the Family ..... Jonathan Mayo Crane	.05
Conduct and Profession ..... Clarence S. Darrow	.10
Crime and Criminals ..... "	.10
Realism in Literature and Art ..... "	.05
Resist Not Evil. Cloth ..... "	.75
Tolstoy ..... "	.10
Crime and Punishment ..... Voltairine de Cleyre	.10
The Slavery of Our Times Cloth ..... Leo Tolstoy	.30

J. H. GREER, M. D.

52 DEARBORN STREET

Office Hours. 9 a. m. to 6 p. m.
Wed. and Sat. till 8.
Sundays 9 to 12. CHICAGO

TEL. MARKET 1344

Grand Yom Kipur Concert AND BALL

GIVEN BY

BRANCH 65 A. R. and LIBERATOR GROUP

Sunday Eve., October 8th and Monday, October 9th from 10 a. m. to 6 p. m.

WOSTA'S HALL, 122 W. Lake St.
Corner Desplaines.

LECTURES RECITATIONS

Admission 25c. Including hat check.

הצום צמתני אני ???

יעהרלעכער יום כפור קאנצערט אין באלל דעקלאמאציאנען אין רעדעם אין אידיש אין ענגליש.

אקטאבער דעם 8טען אוו 9טען, 1905

פעראנשטאלטעט פון דעם בראנמש 65 ארבייטער רינג אין נרופע

ייבעריטאר אין וואסטאם האלל 122 ווענט ליק סטריט.

פאר ערב יום כפור בייא נאכט אין יום כפור א נאנצען טאג.

איינטריט 25 סענט, דעם טשעקם פרייא.

REVISTA IDEEI

A ROUMANIAN MONTHLY ANARCHIST JOURNAL

5 Franks Per Year.

P. MUSOIU, Strada Epurilor 10 Bucarest, [Roumanian]

The Industrial Printing Co.

THE PRINTERS OF THIS PAPER will also do your

Commercial & Society Printing

544 West 12th Street.

Telephone, Canal 7529.

Phœnix Pharmacy

406 SOUTH HALSTED STREET

Prescriptions carefully compounded from pure drugs. A full line of toilet and rubber goods, perfumes, etc. constantly on hand. A complete assortment of Patent Medicines at cut prices. The best of goods at reasonable prices.

This paper is published by the LIBERATOR PUBLISHING GROUP

TOBIAS KLEINMAN, Sec'y
544 W. 12th Street.

Comrades, Fellow Workers, Friends,

Please fill out the following subscription blank and forward to us just as soon you possibly can:—

To LIBERATOR PUBLISHING GROUP,
466 W. Van Buren St., Chicago, Ills.

I hereby subscribe to the LIBERATOR for the term of one year from date hereof at the rate of one dollar per year.

Signed .....

Street No. .....

City or Town .....

State .....

Date .....190....

Life of Albert R. Parsons

SECOND EDITION

With a History of the Labor Movement in America

Also sketches of the lives of his fellow victims, together with a full and accurate description of the Haymarket meeting.

READ THIS ACCOUNT OF A DIABOLICAL CONSPIRACY OF CAPITALISTS:

"A surprisingly temperate and strong presentation of evidence showing that Parsons was a victim of popular furore. The figure of Parsons walking into Court of his own free will, and there condemned to death under unusual circumstances, has dramatic interest which will serve to keep the book alive."

—*Chicago Record Herald, Feb. 10, 1905.*

"The hanging of the Anarchists in Chicago is now sufficiently a matter of history to permit its discussion without the heat of prejudice that a frightened capitalist press had thrown upon it at the time of its occurence. The pardon of Governor Altgeld, with his reasons for granting it, which are included in this work, has shown with absolute certainty that the men who were hanged upon that November day in 1887 were murdered for no other reason than because victims were needed to frighten the working class back into humble submission*** It shows beyond doubt that the present ruling class will stop at nothing in their endeavours to terrorize those who threaten their rulership.*** The tremendous and terrible facts that are told in this book reach a dramatic height that thrills and enthralls the reader."

—*International Socialist Review, July 1, 1904.*

A beautiful cloth bound 353 octavo page book, artistically illustrated, price $1.25. Bound in half morocco, $1.75

Every thinker and student should have this book in their possession.

Order Direct from the Publisher

Mrs. Lucy E. Parsons

1777 N. Troy St., Chicago, Ills.

History of the French Revolution

By C. L. JAMES

An excellent history of the French Revolution, well written by one thoroughly familiar with his subject. Special care has been exercised to give the facts as they are, the author not having made himself the champion of any faction.

Justice, Wilmington, Del., says of it:

It is consice; it is accurate; and above all, it deals with essentials; the author has entered into the spirit of the Revolution.

Azaria S. Root, librarian at Oberlin College Library, Oberlin, Ohio, says:

I was much interested in looking over the work. It seems to me to indicate careful study of the sources, and to be the work of one profoundly interested in Democracy.

It is neatly printed from large type on good book paper with a substantial binding. There are 343 pages, with an index and biographical epitome.

Price, bound in cloth, $1. postpaid

Comrades, On you depends the existence of "Liberator."